

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas

Conferences, Methodist Episcopal Church, South.

"SPEAK THOU THE TRUTH"

"AND LET THEM BECOME SOUND DOCTRINE"

Vol. XLVIII.

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THURSDAY, SEPT. 5, 1929

No. 36

PUNGENT PARAGRAPHS.

The publishers of filth and folly grow rich and fat, while the religious journals struggle for a bare existence.

The publishers of certain atheistic sheets boast of their profits; while the publishers of the denominational organs mourn over their losses.

The editor of a denominational paper is worse off than an orphan, for the churches and Sunday Schools do remember the orphan at Christmas time.

Church-members, pledged at the altar to support the institutions of the church, are reading rotten stories and misleading news, while their church papers are unread and unsupported.

The church paper is expected to serve every interest of the church and to please everybody; but is often grievously neglected by those upon whom it must depend and criticized by those whom it serves.

If the average church-member treated his business as he treats his church, he would soon be bankrupt. Is it then any wonder that his church makes such slow progress? What other institution could stand such treatment as the church receives and yet survive?

The merchant without his trade journal, the banker without his financial journal, the farmer without his agricultural paper, the doctor without his journal of medicine, would be back numbers; but the church-member seems to think that he can be a live and up-to-date member without his church paper. Is he running a risk?

"A COMMON MAN'S VIEWS ON PROHIBITION"

Under the above caption, Wilson W. Staver, who is principal of a public school in West New York, writes in *The Christian Advocate* of May 23. His opinions are interesting on account of the fact that he states frankly: "Before prohibition was inaugurated I was not in favor of it. My contention was that, while I myself might not drink, I had no right to prohibit my neighbor from indulging so long as he worked no injury on the community." Then he states that he began to study the question of personal liberty, and found that practically all law curtails personal liberty, and cites many instances of curtailment of the same character as that involved in prohibition of the liquor traffic. He concludes that phase of the question by saying: "Surely it is no more reprehensible to prohibit my satisfying my desire to drink than to forbid my gratifying other desires even stronger and certainly more natural."

Answering some of the stock criticisms, he says: "Frankly, the man who says there is more drunkenness now than in the old days is either woefully blind or wilfully deceiving—at least here in the vicinity of New York City. I have frequent occasion to walk through 42nd street from Times Square to the W. 42nd street Ferry. Before prohibition I never failed, day or night, to meet drunken men and women. Today it is a circumstance so unusual as to lead me to say at the dinner table, 'I saw a drunken man on my way to the Ferry today.'" He mentions the fact that formerly he disliked to ride in the smoker because he was troubled by drunken men. "Today," says he, "I ride the smoker in comfort."

Answering the charge that there is more drinking among young folks than there used to be, he says: "I am in public school work and know hundreds of high school boys and girls. If there were any of the excessive drinking I would know it. I can truthfully and emphatically say that there is not as much drinking in our high school as there was among my school mates."

Then he adds: "I can well remember when half a dozen or more young men and women were carried out from a ball at the home of one of the leaders of society in my conservative old boyhood town, too drunk to even lurch their way to

BUT THY AN OF GOD, FLEE THESE
THING. FOLLOW AFTER RIGHT-
EOUSNESS, SOBRIETY, FAITH, LOVE,
PATIENCE, MEEKNESS.—1 Tim. 6:11.

their carriages."

Meeting the argument that we should adopt such a system as is in vogue in Canada and certain European countries, he says: "Millions of dollars were paid in New York City in a single year as bribes for the privilege of selling adulterated milk and rotten cream. It stands to reason if graft and crookedness prevail in such a sphere of control it is useless to attempt to handle the liquor question by any other means than by absolute prohibition." Then he significantly suggests: "If we were to adopt a plan of government control, how long would it be until our skilful political bosses had transformed the state liquor stores with their officials into the most effective of their local political machines?"

He thus concludes: "Before the days of prohibition we maintained in our school a more or less complete outfitting shop, the stock made up of partly worn clothing and shoes supplied by our well-to-do children for the needs of the very poor. We don't have our shop today, for there is no longer any need of it. The wan, pinched little faces that used to smile grateful thanks, were almost without exception the faces of drunkards' children. And whether prohibition prohibits or not, the fact remains that these poor, God-forsaken little creatures are no longer with us. A few we have, but not the victims of booze."

Surely the testimony of this man is worth far more than the unsupported statements and charges of those who have always been opposed to prohibition and do not want it to succeed.

THE HAPPINESS OF A MINISTER'S WIFE

In the Pictorial Review for June, a minister's wife thus expresses herself: "For forty-six years I have been a preacher's wife—the wife of the same preacher for all of these years. We had been married more than thirty years before my husband's salary even exceeded \$125 a month. Meanwhile we had reared six children, giving each one an education much more extensive than that enjoyed by the average child. Five of the six went through college or universities, and the sixth finished in an excellent private school of high standing before he quit of his own accord and began working. These boys and girls of ours were always well dressed and always enjoyed themselves. Our home was always open to visitors, and literally thousands have come to stay with us for a meal or a day or a week, or perhaps for several months. . . . I would not trade my experiences for those of anyone I know of. Indeed, looking back, now that my husband and I have both reached the three-score-and-ten mark, I wonder sincerely if any other life is so filled with happiness as that of a good minister's wife."

SUNDAY AT CARLISLE AND DES ARC.

Last Sunday I had a busy day. I addressed the Men's Class in the Carlisle Sunday School, preached at eleven, had a fine dinner with Bro. Neill Hart and the parsonage housekeeper. Then I was rapidly carried by automobile over a fine graveled highway, via Hazen, to New Bethel by two old-time friends, Bros. Cox and Rowland, faithful laymen.

In the splendid new church at New Bethel I found Bro. Tucker, the pastor, and a fine congregation and at 3 p. m. preached and talked about the paper. Rev. S. T. Baugh, driving from Hickory Plains to Stuttgart, dropped in and spoke briefly. His presence was helpful. Then Bro. and Sister Tucker and I had a hearty supper nearby with Mr. and Mrs. W. B. Lunsford, excellent people who teach in the two neighboring schools.

After supper, we proceeded to Des Arc over

the fine highway, and I spoke briefly to the Senior League and then preached. The night was spent pleasantly at the parsonage, and Monday morning Bro. Tucker carried me to the railroad at Hazen, where we had a few minutes with the pastor, Rev. M. O. Barnett, who is taking his vacation at home with thrilling intervals spent with his dentist.

Bro. Hart is having a delightful pastorate at the thriving town of Carlisle, a great dairying and rice center. He has a slightly and convenient brick church, which was built by Bro. A. B. Barry. It is well adapted to Sunday School use. The chairman of his efficient official board is Harry Perkins, and the superintendent of the well-organized Sunday School is A. G. Thompson, a Hendrix-Henderson graduate, who is also superintendent of the strong school of the town. Mrs. R. L. Buffalo is president of an active W. M. S.; while Miss Mary Barnett is president of a newly organized Senior League; and Miss Ruth Jessup is in charge of a growing and interesting Junior Church which is about a year old. The conditions in this church of 375 members are good, about 40 have been added this year, one-third on profession of faith. The debt on the building is being systematically paid and will be extinguished in three years. Bro. Hart has also Rogers Chapel, a rural church about 15 miles away, and in winter and spring a part of the road is so bad that he leaves his car and walks about two miles. Unfortunately the new highway misses this church. Bro. Hart, a graduate of Hendrix-Henderson College and Southern Methodist University, is active and vigorous, and is doing fine work. He expects to report everything in full, and have a 100 per cent list for the paper. It was a joy to be with him and his wife and form the acquaintance of a remarkable miss only ten weeks old, who is the center of attraction.

At Des Arc, which is featured in this issue, Rev. J. L. Tucker, a progressive S. M. U. man, is organizing and pushing forward with a substantial, conservative membership of 215 members, of whom 28 have been added this year. The chairman of the board is Hon. J. W. Watson, who is also superintendent of the well-organized Sunday School. Mrs. T. H. Kerin is president of an active W. M. S.; and Miss Katherine Bacon is president of a good Senior League; while Mrs. J. J. Holmes is superintendent of a good Hi-League; and Mrs. Ed Swinney has charge of an active Junior League. The general conditions are fair and prospects are hopeful of an excellent report for the year. The church building, although old, is substantial and in fair repair, but it sadly lacks room for a modern Sunday School. Bro. Tucker hopes to get an addition in the near future. The parsonage is a large two-story house in good condition, and as the church owns a half block, there is ample space for expansion. Des Arc is very proud of its broad, newly paved streets and the magnificent suspension bridge across White River. It is by far the highest bridge in the state.

Bro. Tucker has an afternoon appointment at New Bethel church 12 miles southwest. Pastor and people of this fine old community are very happy over their new \$4,000 church with its spacious auditorium, five classrooms, and Delco light, re-located nearly a mile southeast of the old church in a beautiful grove on the new highway from Hazen to Des Arc. This is more convenient and will be near the new consolidated school which is soon to be built. The debt of \$1,200 will be paid within a year. These people are not rich; hence it is a notable achievement for the 150 members. W. T. Morton is chairman of the board and S. S. superintendent. Les Newton is president of a live Senior League, and Mrs. Thos. Kirkpatrick is superintendent of a fine Junior League. As Bro. Tucker has promised a picture and fuller description of this church I shall not go into further details now. My visit with the Tuckers was delightful.—A. C. M.

PERSONAL AND OTHER ITEMS.

Mrs. Edwards, widow of the late Rev. J. R. Edwards of White River Conference, has moved from Ravenden Springs to Imboden to be with nieces who enter the Academy.

"Socialism has tried by restrictive laws to fight against alcoholism in Belgium," says the Rev. Ferdinand Cuenod, pastor of our Methodist Church at Liege, Belgium. "But the Catholics want the greatest freedom for every alcohol merchant to sell alcohol as much as he wants."

It is often said that the modern prophet has little to fear because of opposition. The day of the wheel and rack has gone. The day of human capacity for suppression and cruelty, however, has not gone. And it often happens that the most lovable and altogether charming people in the church of today have the most sinister gifts for the application of refined brutality—which is by no means a contradiction in terms.—The Churchman.

Last week as he was passing through the city, Rev. A. E. Jacobs, our pastor at Star City, called. He had assisted Rev. A. J. Black, the pastor, in a meeting at Pine Grove, a church just west of Hot Springs on the Pearcey Circuit, in which there were many conversions and 18 additions to the church. Brother Jacobs is rejoicing over the liquidation of the debt on the Star City church. In the last Legislature he represented Lincoln County, and made a brave fight against heavy odds for clean and sane legislation.

Rev. R. L. Long, a member of Little Rock Conference, who has just received his B. D. degree at the Candler School of Theology, called last week. He is a Hendrix-Henderson graduate and served several charges before he went to Emory University. He specialized on Greek, a very unusual thing in these days. He says that may be due to the fact that his grandfather and his mother were Greek scholars. Bro. Long will work in the city until Conference meets and then take a pastoral appointment. His address is 2015 Cumberland.

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Rev. O. C. Birdwell has just closed a successful meeting at Henderson Church resulting in 40 additions. This, with those received earlier, makes an increase this year of some 50 per cent in his membership. Rev. Roy Jordan of Sherrill did the preaching and Brother Birdwell is warm in his praise of the service rendered.

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country. Shall we not all earnestly cooperate to bring in this new day?—Woodrow Wilson.

While it is very evident to even the casual reader that the editors of the North American Review sympathize with the opponents of the 18th Amendment, still they have had the decency and fairness in the September number to publish one of the strongest arguments yet made on the other side. It is by a lawyer, David L. Fultz, who answers the vicious article in the June number of the Review by Courtlandt Nicholl, another lawyer, who belongs to an organization of anti-prohibitionist lawyers offering their services to bootleggers guilty of violating the liquor laws. Get a copy of the Review. It costs 40 cents, and is published at Concord, N. H.

One Arkansas student of Southern Methodist University, H. S. Anglin, of Elm Springs, received a B. D. degree at the summer commencement exercises of the University Friday, August 23. Mr. Anglin majored in the department of New Testament, writing his thesis on the subject "Unfolding Values of the New Testament." He was graduated from Hendrix College with the A. B. degree in June, 1926. At S. M. U. he taught a class in Religion to students of Engineering quite successfully during 1928-29. Mrs. Anglin did considerable work in the School of Theology along with her husband. He expects to take a pastorate in Arkansas.

British Methodists are not as united politically as they are soon to be ecclesiastically, but they are generally inclined to be liberal and progressive in their point of view. Of the thirty-seven Methodists elected to Parliament a few weeks ago, twenty-five are in the Labor party, ten are Liberals, one is Independent, and one other is a Conservative. Bearing out what was said last week about the influence of religious work on the campaign, the Methodist Recorder says that thirteen of these Methodists are local preachers, and others are of much more than average prominence in the work of their several churches.—Northwestern Christian Advocate.

The home, the school, the pulpit, the press, the loyalty to the government that the best results bar and the many organizations of the business world have a new duty in the midst of our complex civilization. Every effort that tends to arouse our people to a sense of the dangers crowding about us will be of untold value. For the English-speaking people have a way of meeting the issues of government as they face the perils of national life. This arises out of their genius for self-government. Just now partisan politics and personal political advantage are so mixed with the matter of law enforcement and cannot be separated.—North Carolina Christian Advocate.

Commenting on the opinion of Dr. John A. Ryan, professor in the Catholic University at Washington, that the national prohibition laws are no longer binding on conscience, the Pittsburgh Christian Advocate says: "The evils connected with the enforcement of prohibition, which are magnified by the paid propaganda of the daily press, result from violation of a law whose observance would work only good. No evils arise from sobriety. A nation of total abstainers is not making trouble for itself by such abstinence. The abolition of the saloon is just the elimination of a social ulcer. Nobody can create evil by keeping the prohibition law. Unmeasured evil may come from encouraging men to believe that they have no moral obligation to observe it."

Monday Rev. A. M. Shaw, pastor of our church at Ferriday, La., called, while in the city visiting his sister. He had spent a few days at Mt. Sequoyah and visited another sister at Lonoke where he preached Sunday morning. His many friends in Little Rock Conference, of which he was one time a member, will be pleased to know that his oldest son, A. M. Shaw, Jr., a graduate of Hendrix-Henderson College and a master of arts of Peabody College for Teachers, is associate professor of English at Centenary College; and his youngest son, J. C. Shaw, another graduate of Hendrix-Henderson, is assistant principal of the school at Welsh, La., and is a local preacher supplying the Methodist Episcopal Church at Iowa Junction, La. Bro. Shaw, who is already favorably known as an author, has recently written a booklet, "The Love Life: Christ's Story Tersely Told," which promises to attract attention because of its unique style. He says of Christ, "He is the man every one may know." The price for a single copy is 25 cents; \$2 a dozen, or \$15 for 100. It makes a beautiful and appropriate gift book. Teachers of men's classes would do well to put a copy into the hands of each member. Order direct from Rev. A. M. Shaw, Ferriday, La.

BOOK REVIEWS.

The Religious Difficulties of Youth; by Rev. Albert D. Belden, B. D.; published by Cokesbury Press, Nashville, Tenn.; price \$1.50.

This volume of essays was written with the hope that it might arouse and inspire the unawakened among modern youth, for Dr. Belden realizes that the hope of the Church lies in the youth. He has worked long and earnestly with his young people and thoroughly understands their problems and their needs, and in this collection of essays gives many a helpful suggestion and many a doubt-dispelling argument. It is a book that should be in the hands of our young people and their leaders.

Our Neighbors in South America; by Walter Leferts, Ph. D.; published by J. B. Lippincott Co., Philadelphia; price \$1.00.

By recounting the journeys and adventures of four young Americans in South America, the author makes our South American neighbors very real and interesting. It is written in a style to attract and impress the young reader who will get from its pages much enjoyment as well as much valuable information. Maps and historical incidents are used in a very effective way, making it easy for the reader to follow the journey and understand the customs of the countries and the personality or spirit of the South American, our neighbor.

Simplified Truth for Young and Old; by Evangelist Richard W. Lewis, D. D.; published by Hamilton Brothers, 120 Tremont Street, Boston, Mass.; price \$1.50.

"A Friendly Foreword," by W. Leon Tucker, D. D., of Chicago, gives a clear idea of the personality of the author and his fitness to present truths to young and old. Dr. Tucker says: "Some men come to manhood and leave childhood behind; while others come to manhood taking childhood with them. The author of this book, Rev. Richard W. Lewis, D. D., long known as 'the young people's evangelist,' is of the latter sort. His manhood has not robbed him of the memories of childhood. He loves a boy with lots of man in him, and he loves a man with lots of boy in him. He believes every woman ought to have lots of girl in her, and every girl lots of woman in her. Dr. Lewis has kept his eye down to the keyhole of the nursery. The prattle, pranks and play of the child have been his life-long study, delight and recreation. No man living is better qualified and adapted to reach the child's heart than he. His stories will stimulate and intoxicate." The book will be a decided help and source of inspiration to the leaders of young people and children.

The Symphony of Faith; by Bruce S. Wright; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

Dr. Wright is a man who understands the human heart and its needs. In this little collection of inspirational studies he has caught a bit of the music of the spiritual universe and passed it on to us in such a way as to set the heart to singing. Each chapter is complete in itself and some of them you will wish to read many times.

ARE WE REDUCING THE AREAS OF NEGLECT?

By John W. Shackford

A recent article carried in the daily press stated that the forecast returns from the new census is that it will show one hundred and thirty-three millions of people in this country. The first thought that came into my mind on reading this was, What has been the growth of the Churches since the last census? These figures I hope to get a little later. My point here is to emphasize the fact that the progress of the Churches, so far as can be measured by numbers, must ultimately be determined—not by whether it is added to its membership, but whether

it is gaining on the population.

In our reports to the Annual Conferences on gains in membership, in Church or Sunday School, or otherwise, are we not too easily content with a numerical increase? I am convinced that we are not giving the attention that we ought to give to the question, Is the Church gaining on the population? Are we actually decreasing the number who are outside the Church and its ministrations through its several agencies?

1. Are we, for instance, finding ourselves satisfied with the attendance at Church and Sunday School because the building is full, or because we have as many, or even a few more than last year, when a lit-

tle investigation will show that the population of the community in which the Church is located has been steadily growing and the proportion of those unreached by the Church and Sunday School is much larger today than it was a year ago, or several years ago?

2. Are there areas in our territory where there are groups of people out of reach of any local Church, for whom no Church and Sunday School provision is made? There may be areas where the Church has never gone, or areas where the Church was once active and now has subsided or disappeared. There are increasing numbers of communities from which our

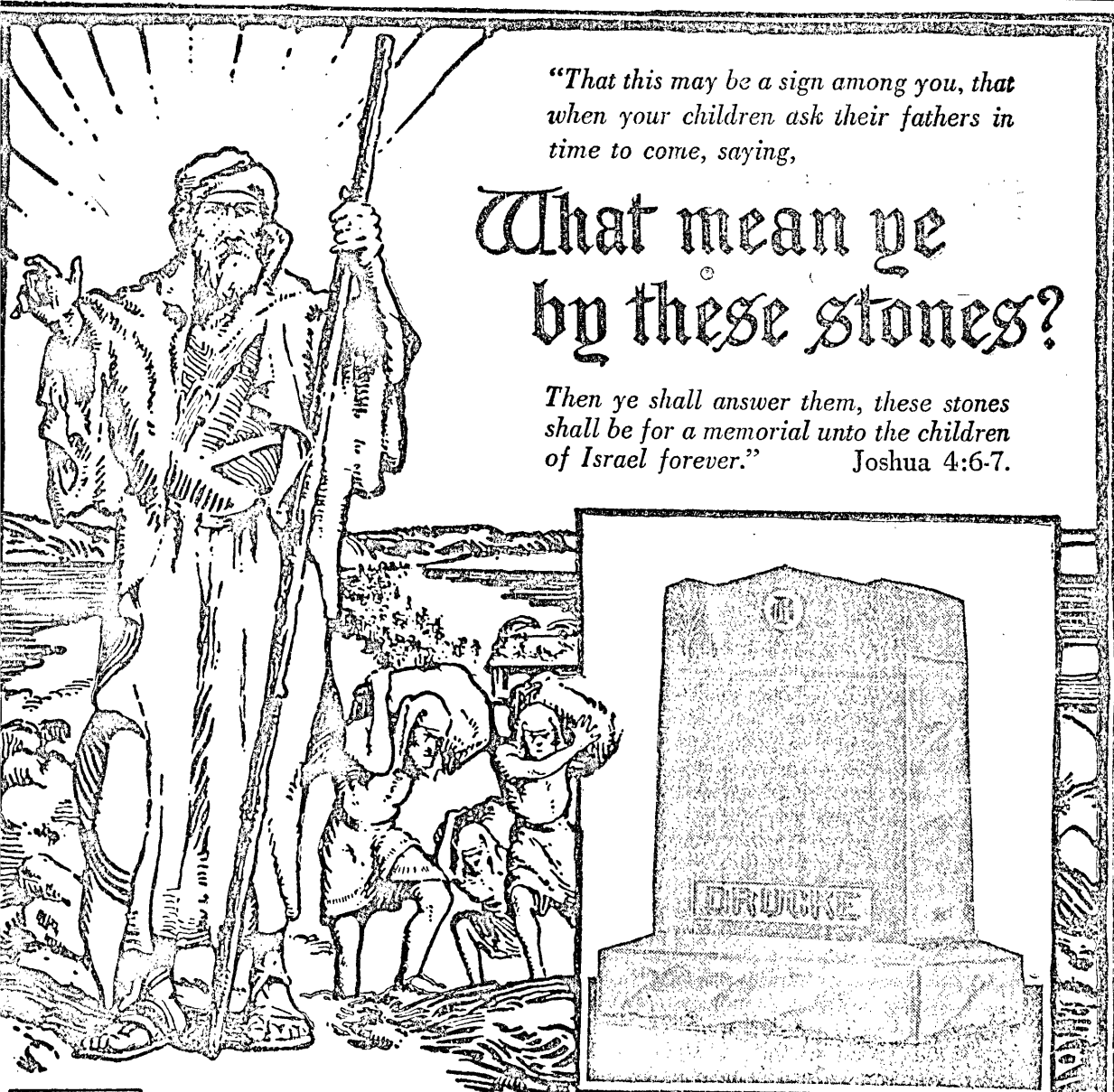
Churches are retreating. Back of this retreat are many and complex causes. But the fact remains that the people are still there, and the obligation of the Church still remains to reach these people with the Gospel. We must undertake to provide the means necessary for the Christian religious education of those who are in our own territory. Some of these groups are in the open country. Some of them are in towns and cities. Conditions among these groups are changing. The groups themselves are shifting from one location where they were identified with a Church to other locations where the Church is not reaching them. Under the new conditions the approaches that formerly were successful may now prove ineffective. But, nevertheless, the question remains. What are we going to do about these areas and these groups of people which the Church of Christ is not reaching? Or, if reached at all, is reaching most ineffectively?

3. Again, there are communities or groups of people who, because of some social stratification or consciousness of one sort or another, are not being reached by the local Church even though the local Church is geographically near by. Be the reasons whatever they may—social, psychological, or of any other sort—the fact is that however geographically near the Church building may be these groups are separated by barriers even more effective than distance. Yet these persons may conceivably be reached by the right approach if we can discover what that is, by the Church leadership that becomes fully and completely identified with the group. Probably it is no more true of these groups than of any other groups of people that in their religious life they desire something which they can regard as their own, rather than that which is provided for them—something in which they can participate.

The three types of neglect, indicated in the paragraphs above, present us with three different phases of the problem of reaching the unreached, which ought to be faced by the Church of Christ with a serious determination to overcome whatever difficulties may be in the way.

The task of reaching all these groups is closely tied up with making provision for their religious instruction and training. Experience has abundantly demonstrated that wherever it has been possible to make this provision an effective way has been opened up for establishing the Church. For this reason the General and Conference Sunday School Boards, and all those engaged in Sunday School work, must recognize the seriousness of their own responsibility in this matter. It is imperative that religious instruction and training be made available to the entire population of our country, and that everything that can be done to enlist those of the on-coming generation in participating in a program of Christian religious education shall be done.

We must not allow ourselves to be content with remaining in statu quo. We must move out to the unoccupied areas. We must set our faces to capture America for Christ. And in order to do this we must capture for a program of Christian religious education those who are growing up spiritually illiterate, without any fair opportunity to know Jesus Christ, or to be guided in the ways of an expanding and ever-developing vital



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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133 MILLIONS IN AMERICA

Forecast of the 1930 Census Returns.

THE CHALLENGE!

1. **HOW** can the Sunday Schools help to reduce the total number of those without Christian training in America?
2. **HOW** can they help the Church gain on the population?
3. **HOW** shall they meet their part of the responsibility for making America Christian?

THE ANSWER!

1. Let them meet their responsibility for enlisting all persons in their territory not otherwise provided with Christian teaching.
2. Let them make provision for those in the same city or district who are not within reach of existing Churches or Sunday Schools or who are not being served and cannot be served by provisions already made.
3. **BUT**—let them make the enlistment of persons in the Sunday Schools the first step in a continuous effort to bring them into the fullness of a Christian life and into participation in the program of Jesus.

“Lift up your eyes . . .
 “The fields are white . . .
 “Pray ye, therefore, the Lord of the harvest
 “To send laborers into His harvest.”
 And let us help Him to answer our prayers!

Write to the General Sunday School Board, 810 Broadway, Nashville, Tennessee, for leaflets concerning this campaign.

religious experience. The General Sunday School Board desires to join with all those who are concerned with this undertaking, and to utilize to the fullest all the means at the command of our Sunday Schools for providing a program of Christian religious education, as far as this is possible, for every boy and girl and youth and older person within our territory whose religious needs are not being met by some other Christian Church.

The General Sunday School Board asks that our Sunday Schools everywhere give attention to this matter and that they make the problem of reaching the unreached one of the main lines of their investigation and effort. Schools throughout the Church are asked to lay their plans to make Rally Day in the early autumn the beginning of a continuous and steady effort to build up the Sunday School membership. Each local Sunday School and the workers in the schools are requested, through surveys and otherwise, to search out their own communities and to discover those who are on the outside of the Sunday School, even though in reach of it, and to take the steps necessary to enlist these in the membership of the school. And what is even more important, the schools are urged to take steps that are necessary to provide whatever may be required for the Christian instruction and training and guidance of those who are thus brought within the membership of the school.

But the problem we are considering is much larger than that of the sum of the responsibilities of all the local schools taken together. Twilight zones and unoccupied areas

exist in city and country. In these areas there are no local Churches and Sunday Schools. The people who reside here will not be reached unless special provision is made for them.

Here the appeal must be to our presiding elders, to our district leaders and to our Conference Boards to locate these areas, and to give some answer—the best possible—to the question, What provision will the Church make for these people?

At this point the General Sunday School Board and the Conference Boards, through the Extension Program, and through plans that are on foot for extending the program of religious instruction and training, may co-operate with the presiding elders and with those who are interested in the district in getting at the facts concerning the unreached, and in taking the necessary steps to provide some way of supplying the people with an effective program of Christian religious education.

Whatever steps are necessary should be taken to investigate the areas within presiding elders' districts which are out of reach of the immediate service of existing Churches and Sunday schools, and to discover the extent to which new Sunday Schools ought to be established in unoccupied areas, in town or country. Wherever there are groups in industrial areas or mining sections, or in rural communities, who, for reasons that may be discovered, are not allied to the existing Churches and Sunday Schools, but who may be reached through some new approach, the effort should be made at once to discover the facts

regarding such situations and to begin laying plans for reaching such groups with the best possible program of Christian instruction, training and guidance that can be provided under the conditions.

More specific suggestions will be made in other articles and through pamphlet literature supplied by the General Sunday School Board concerning ways and means of discovering and reaching the unreached in our territory.

WHAT CONSTITUTES A GOOD COLLEGE

(Prize Essay by Eleanor Gettman of Oregon.)

It has been said that the ideal college is as simple a thing as this: a log, with Mark Hopkins on one end and a boy on the other—inquiry and knowledge face to face. But there are so many boys, so much inquiry, in comparison to the number of intelligent, learned men who are willing to sit on the end of a log and answer questions that we have the college, whose library, gymnasium, art building, and museum, make the college a great improvement upon the log-method of enlightenment.

Granting that the college of today is an “imperfect means to the attainment of education,” but assuming that it is the best means of education at present available, we might ask the question, “What constitutes a good college?”

It cannot be dogmatically said that a small college is good, a large one bad; a sectarian college bad, a state college good; a college situated in the city good, one located in less densely populated districts bad. All these factors have relative values,

A relatively small college, however, is the preference of most educators. Its primary asset is one which is impossible in a large college, namely, if well endowed it can place its best professors, perhaps men of wisdom and experience, in touch with its students, even the freshmen. Concerning this idea Charles Franklin Thwing, president emeritus of the Western Reserve University writes: “If the metaphor for the large college be a plant in the mechanical sense, for the small, the metaphor is a plant in the botanical sense. The one stands for the machine, the other for the garden.” The Association of American Colleges says that in order to be reasonably efficient, a college should have an enrollment of at least four hundred. If it were much more than twice as large as this it would not provide as truly a liberal education as would a smaller college.

A good college need be neither urban nor rural for, despite the more varied educational advantages offered by the urban, the distinction is rather social than educational.

As to denominational and state universities, the denominational colleges have departed from narrow sectarian interests, making the two types very similar in this respect. President W. W. Comfort, of Haverford College says: “The state institutions, being both large and undenominational, pay less official attention to the religious and spiritual development of the students. They do, however, gladly cooperate with city churches and encourage the work of student pastors on the campus.” Besides, he says, “Spiritual development is the result of

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of intimate contacts and of those that are lived up to by the institution and in it."

are certain things which a college, be it sectarian or non-sectarian, be it rural or urban, must have such things as a re-charge endowment and an efficient budget, athletics for every-thing, social life, an adequate curriculum and a good faculty.

A college would have a budget and that system would be an instrument of financial control for a good college is not in financial straits. Rather, a well enough financial-ly it will be able to secure the better professors and students and provide general equipment of educational facilities.

athletics and wholesome help to constitute a good Every student should have unity to develop physically, should provide for "in corpore sano." There is no need for worry that a student become a dull boy because

of all work and no play" if opportunity for athletics and social activities be distributed more equally than is customary in many colleges.

The "liberalizing" influences should be derived from college life as well as from its studies, for, as Woodrow Wilson has well said, "The real enlightenments of life come not from tasks or from books so much as from free intercourse with other persons, who in spite of you, inform you and stimulate you, and make you realize how big and various the world is, how many things there are in it to think about, and how necessary it is to think about the subjects you are especially interested in in their right relations to many, many others, if you would think of them correctly and get to the bottom of what you are trying to do." A good college would be a sort of community where opportunities for such intercourse would be provided.

A good college does not necessarily have a greatly extended curriculum. It has been said that colleges are making an attempt to cover the whole field of knowledge, both human and divine, and that "the curriculum is being diluted in a way that is detrimental to the best interest of education." Certainly there should be courses in philosophy, literature, history, economics, science, sociology, and foreign languages, but it is not necessary that subjects from "asyriology to whatnot" be taught. Mr. Roland G. Usher has said, "What the college curriculum needs is unity, content, a tangible object worth the student's while; something which will commend itself to him as obviously valuable in his first state of ignorance . . . I would make political social history not a portion of the curriculum, but its backbone, the necessary approach to all subjects."

The personnel of a college might be considered the greatest single factor in the worth of a college, certainly of more importance than the curriculum. Mr. W. B. Munro has warned us of the danger of forgetting what James Russell Lowell said many years ago: "The fame of a college depends on the teachers who teach therein." The faculty should include men of wisdom and wide experience, men who are capable of interesting students in intellectual things and of holding ground against attractive diversions such as athletics and "campus activities." The influence of a teacher, and especially of a teacher in a comparatively small college, is seen by the following, which President James Burrill Angell wrote, near the close of his great life upon his experience while at the head of the University of Vermont: "My teaching gave me peculiar pleasure with each pupil and in many cases with his parents . . . I was able to guide and impress them, to direct them in their reading and help shape their character and their plans."

The president of a good college (I refer here to a college whose aim is liberal education as I have defined it) would be a scholarly administrator, since the size of the school would not make it necessary that he be a purely executive type of man.

The college of today may be "an imperfect means to the attainment of education," but a "good" college, as this essay has defined it, is not all idealism. There are colleges with all or most of these criteria which those who understand the needs of our colleges have generally agreed upon—colleges which provide what is most needed, a truly liberal education instead of merely technical or vocational training.

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FOR YOUTH

THINGS I WOULDN'T DO IF I WERE A GIRL

If I were a girl, a true-hearted girl,
Just budding to fair womanhood,
There's many a thing that I would
not do,
And numberless more that I would.
I never would frown, with my mouth
drawn down,
For the creases will come there to
stay;
But sing like the lark, should the
day be dark—
Keep a glow in my heart, anyway!

If I were a girl, a bright, winsome
girl,
Just leaving my childhood behind,
I would be so neat from my head to
my feet,
That never a fault could one find.
So helpful to mother, so gentle to
brother,
I'd have things so cheery and
sweet
That the streets and their glare
could never compare
With the charms of a home so
replete.

If I were a girl, a fond, loving girl,
With father o'erburdened with
care,
I would walk at his side, with sweet,
tender pride,
With ever a kiss and a prayer.
Not a secret I'd keep that could lead
to deceit,
Not a thought I should blush to
share;
Not a friend my parents would dis-
approve—
I would trust such a girl any-
where.

—Linnie Hawley Drake.
In Conway News.

IN COOLIDGE'S STUDENT DAYS

In the August Cosmopolitan ap-
pears a very interesting statement by
former President Calvin Coolidge,
concerning the requirement of stu-
dent attendance at chapel exercise
and church services during his col-
lege days, and his comments upon
the same. He says: "The places of
general assembly were for religious
worship, which consisted of the
chapel exercises at the first morning
service each week day, and church
service in the morning, with vespers
in the late afternoon on Sundays.
Of course we did not like to go, and
talked learnedly about the right of
freedom of worship, and the bad
mental and moral reactions from
which we were likely to suffer, as a
result of being forced to hear scrip-
tural readings, psalm singings, pray-
ers, and sermons. We were told
that our choice of college was op-
tional, but that Amherst was founded
by pious men with the chief object
of training students to overcome un-
belief, which was then thought to be
prevalent, that religious instruction
was a part of the prescribed course,
and that those who chose to remain
would have to take it. If the at-
tendance on these religious services
ever harmed any of the men of my
time, I have never been informed of
it. The good it did I believe was
infinite. Not the least of it was the
discipline that resulted from having
constantly to give some thought to
things that young men would often
prefer not to consider. If we did not
have the privilege of doing what we
wanted to do, we had the much great-
er benefit of doing what we ought to
do. It broke down our selfish-
ness, it conquered our resistance, it
supplanted impulse, and finally en-
throned reason." It appears to me

For Children

THE BOBOLINK

Down in the clover meadow,
Lush in the green of June.
Robert Lincoln is singing,
His heart with the day atune
Nearer and clearer are swelling
The notes of his joyous strain.
As he swings on the swaying grasses,
Cheering our hearts again.

Oh! but his heart is happy.
List to his bubbling song—
A shower of liquid music.
Jubilant, clear and strong!
A welcome to thee, bold youngster,
A comrade so bright and gay,
A part of the merry June-time,
A sprite of the summer day.

Hope in thy song is breathing
For the far days to be—
Joy in thy song is welling
And a glad ecstasy!
Oh! deep in the heart may we cherish
The thrills that thy glad notes
bring,
With ever the soul and spirit
A part of thy song and spring.
—Helen B. Anderson
In Christian Evangelist.

TEETERING PETER PIPER

"Perhaps," said mother thought-
fully as she stared at the two boys
happily bobbing up and down, up
and down—upon the bright red
teeter-totter—

"Perhaps Teetering Peter Piper
gave some one the idea for those
teeter-totters."

"But who in the world is Teetering
Peter Piper?" exclaimed Joe excited-
ly.

"Teetering Peter Piper is a very
comical little fellow that is all dress-
ed up in a sleek coat of brownish
feathers—set off with a stylish vest
of white. His long legs are encased
in yellow-colored stockings which
makes him very striking looking in-
deed.

"To see him go teetering back and
forth, his short little tail looking
quite brisk is a worth-while sight.
Every time he stops, his little head
goes forward and back in a merry
sort of jerk that is very laughable."
"Oh, oh!" cried Joe, his blue eyes
dancing with interest. "Please tell
me some more about them."

"His long slender legs seem to
have been made especially for wad-
ing," continued mother, "for he
makes his home on the sandy beaches
of the ocean. He is not a very
sociable fellow and seems to prefer
his wife and babies where there are
no other families of sandpipers near
him. Perhaps he thinks that the
worms he is so fond of are more
plentiful. He and his wife will teeter
along the beach, scratching and
scratching until they find a nice fat
worm, and only stopping now and
then to play with their babies. In
case of danger the mother will run
to her nest and the babies will hide
under her wings, while Teetering
Peter will make believe that he is
hurt, thus leading the enemy farther
and farther away from his family.
Suddenly he will dart away as fast
as his long legs will permit, and fi-
nally back to his mate and their bird-
lings.

"There are a number of different
species of sandpipers but the stilt

that this would be good reading for
some college administrators of our
day who are afraid of the "bad men-
tal and moral reactions" from re-
quired chapel attendance.—Grant A.
Robbins in Cent. Chr. Advocate.

variety are among the most interest-
ing.

"There are the purple sandpipers
the white-rumped sandpiper, Baird's
sandpipers, red-backed sandpiper,
least sandpiper, and pectoral sand-
piper. All are interesting, but short-
er of leg.

"The pectoral sandpiper male
develops a great pouch, formed of
the throat and breast, which he is
able to inflate until it is nearly as

large as his body. He is then a song
bird, and flutters twenty or thirty
feet in the air. His feathers are a
blackish brown; sides of head, neck,
and breast, pale yellowish brown,
spotted with dusky brown; throat,
abdomen and under tail white. There
is a whitish ring around each eye.

"They all have the teetering habit,
and they are all worth watching,"
concluded mother.—The Presbyter-
ian.

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ents at Emory University."—Dean F. N. Parker.

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come out of an American College."—President W. P. Few.

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the School of Theology."—Paul B. Kern, Ex-Dean.

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Dean Emeritus, W. F. Tillett.

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Freshmen report September 9, and upper-classmen September 12.

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September.

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Sunday School Department

FOURTH SUNDAY MISSIONARY OFFERINGS Little Rock Conference Report for July

Below is a complete report of Dual Mission offerings sent in by Sunday Schools in the Little Rock Conference for July. We are pleased to note the increase of \$140 over June offerings.

| Arkadelphia District | |
|----------------------|-----------------|
| Carthage | \$ 2.94 |
| Tulip | 1.00 |
| Willow | .32 |
| Dalark | 1.70 |
| Friendship | 1.00 |
| Magnet Cove | .52 |
| First Church, H. S. | 20.00 |
| Oaklawn | 3.00 |
| Grand Avenue | 5.00 |
| New Salem | 8.00 |
| Hunter's Chapel | 1.00 |
| Manning | .48 |
| Total | \$ 44.96 |
| Camden District | |
| Bearden | \$ 6.38 |
| Mt. Ida | .50 |
| Camden | 15.00 |
| Fordyce | 14.50 |
| Kingsland | 3.05 |
| Norphlet (5 mo.) | 11.27 |
| Smackover | 12.50 |
| Stephens | 5.00 |
| Rhodes Chapel | .90 |
| Taylor | 4.05 |
| Waldo (2 mo.) | 7.38 |
| Fredonia | 3.50 |
| Parker's Chapel | 2.50 |
| Wesley's Chapel | 1.65 |
| Total | \$ 88.18 |
| Little Rock District | |
| Mt. Tabor | \$ 1.25 |
| Austin | 1.00 |
| Bauxite | 5.00 |
| Sardis | 2.50 |
| Bryant | 1.50 |
| Mt. Carmel | .50 |
| Salem | 1.84 |
| Oak Hill | 1.70 |
| New Hope | 1.00 |
| Carlisle | 7.19 |
| Rogers Chapel | 1.10 |
| Des Arc | 2.78 |
| Geyer Springs | 1.81 |
| Hazen | 3.77 |
| DeValls Bluff | 4.37 |
| Pepper's Lake | .50 |
| Hickory Plains | \$.91 |
| Bethlehem | 1.35 |
| Tomberlin | 1.35 |
| Hundley's Chapel | .50 |
| Oakdale | .50 |
| First Church, L. R. | 23.94 |
| Harris Chapel | .50 |
| Asbury (2 mo.) | 48.75 |
| Taylor's Chapel | .50 |
| Forest Park | 2.00 |
| Henderson | 4.16 |
| Walter's Grove | .50 |
| Hunter Memorial | 2.50 |
| Pulaski Heights | 12.25 |
| 28th Street | 5.00 |
| Winfield | 34.35 |
| Lonoke | 6.74 |
| Mabelvale (2 mo.) | 5.00 |
| Primrose | 5.00 |
| Rowland | .50 |
| Mt. Moriah | .50 |
| Cross Roads | .50 |
| Martindale | .50 |
| Natural Steps | .50 |
| Spring Valley | .50 |
| Paron | .50 |
| Pleasant Hill | .50 |
| Wesley's Chapel | .50 |
| Total | \$198.11 |

| Monticello District | |
|-------------------------|-----------------|
| Arkansas City | \$ 1.89 |
| Watson | 1.25 |
| Crossett | 10.00 |
| Dumas | 7.05 |
| Eudora | 3.42 |
| Fountain Hill | .50 |
| Banks | 1.55 |
| Jersey | 1.00 |
| Hamburg | 5.00 |
| Lake Village | 6.55 |
| Monticello | 6.52 |
| McGehee | 5.00 |
| Montrose | 1.23 |
| Good Hope | .25 |
| Wagnon | 1.30 |
| Tillar | 5.00 |
| Winchester | 2.26 |
| Newton's Chapel | 1.50 |
| Warren (3 mo.) | 37.75 |
| Wilmar | 3.26 |
| Rock Springs | 1.25 |
| Wilmot | 6.00 |
| Miller's Chapel | .85 |
| Total | \$110.38 |
| Pine Bluff District | |
| Alzheimer | \$ 2.25 |
| Wabbaseka | .45 |
| Gillett | 3.39 |
| Little Prairie | 1.50 |
| Gould | 2.11 |
| Carr Memorial | 3.88 |
| First Church, P. B. | 16.58 |
| Lakeside | 5.00 |
| Good Faith | 3.00 |
| Faith | 1.09 |
| Rison | 7.73 |
| Roe | 1.25 |
| Shiloh | .26 |
| Ulm | .85 |
| Union | 1.00 |
| Sheridan (2 mo.) | 13.73 |
| Bethel | 1.00 |
| Center | .96 |
| Prairie Union | .85 |
| Pleasant Grove (2 mo.) | 2.47 |
| Sherrill | 2.50 |
| Tucker (2 mo.) | 4.53 |
| Swan Lake | 1.80 |
| Reydel | .75 |
| Total | \$ 78.83 |
| Prescott District | |
| Bingen | \$ 1.75 |
| Doyle | 4.85 |
| Pump Springs | 1.50 |
| Friendship (2 mo.) | 2.04 |
| Biggs Chapel | .29 |
| Wakefield | .69 |
| Emmett | 3.31 |
| Holly Grove | .55 |
| Rosboro | 4.73 |
| Gurdon | 7.00 |
| Hope (2 mo.) | 25.55 |
| Mineral Springs | 3.27 |
| Sardis | 1.00 |
| Murfreesboro | 9.00 |
| Saline | 1.00 |
| Pike City | .90 |
| Okolona | 1.55 |
| Trinity | 1.00 |
| Antoine | 1.00 |
| Prescott | 5.00 |
| Washington | 2.00 |
| Ozan | 1.10 |
| Columbus | 1.00 |
| Total | \$ 80.13 |
| Texarkana District | |
| DeQueen (2 mo.) | \$ 20.00 |
| Green's Chapel | 1.00 |
| Foreman | 2.00 |
| Pleasant Hill | .60 |
| Cove | 1.23 |
| Walnut Springs | 2.00 |
| Bradley | 3.21 |
| Mena | 10.00 |
| Paraloma | .50 |
| Brownstown | .65 |
| Richmond | 1.25 |
| Wade's Chapel | .34 |
| Fairview | 11.00 |
| Total | \$ 53.78 |
| Standing By Districts | |
| Arkadelphia, 12 Schools | \$ 44.96 |

| | |
|----------------------------|-----------------|
| Camden, 14 Schools | 88.18 |
| Little Rock, 44 Schools | 198.11 |
| Monticello, 23 Schools | 110.38 |
| Pine Bluff, 24 Schools | 78.83 |
| Prescott, 23 Schools | 80.13 |
| Texarkana, 13 Schools | 53.78 |
| Totals, 153 Schools | \$654.37 |

—C. E. Hayes, Chmn.

REPORT FOR JULY

Field and Extension Secretary, Little Rock Conference

Reports of three Cokesbury Schools came in this month. Gillett with 11 credits; Rock Springs with 9 credits; Alzheimer with 5 credits; total, 25 credits.

Organized Cokesbury Schools for Swan Lake and visited Kilgore's Chapel in interest of reorganizing the Sunday School.

Did the usual amount of printing for the office.

Attended the Leadership School at Lake Junaluska from July 22 to August 6.

Wrote 10 articles for publication. Wrote 21 personal letters. Read 2 books and 14 magazines. Spent 29 days in the field. Traveled 3,662 miles. Travel expense \$14.94. (\$80.00 by Dual Mission).

We had the most satisfactory course in the Leadership school at Junaluska we have had in five years.—S. T. Baugh, Secretary.

REPORT FOR JUNE

Field and Extension Secretary, Little Rock Conference

June is always a busy month. So many important events take place in this month. In addition to my regular work I taught a class in the North Texas Conference Epworth League Assembly.

Visited the Arkansas Pastors' School in the interest of our work. Taught a class in Little Rock Conference Epworth League Assembly. Attended the Camden District Conference, and the Prescott District Conference.

Worked in the following Districts: Prescott, Little Rock and Camden. Visited the following pastoral charges: Bingen, Nashville, Henderson L. R., Hickory Plains Ct., First Church, Camden, Vantrease Memorial El Dorado, Murfreesboro. Articles written for publication, 14. Personal letters, 64. Read 1 book and 14 magazines. Spent 20 days in the field. Traveled 2,262 miles. Expenses \$30.37.—S. T. Baugh, Secretary.

SUNDAY SCHOOL OFFERINGS For North Arkansas Conference Week Ending August 31

Batesville District

| | |
|---------------------|-----------------|
| Newark | \$ 5.00 |
| Previously reported | 421.33 |
| Total | \$426.33 |

Fort Smith District

| | |
|---------------------|-----------------|
| Lavaca | \$ 5.00 |
| Oak Grove | 3.00 |
| Previously reported | 500.42 |
| Total | \$508.42 |

Helena District

| | |
|---------------------|-----------------|
| Farm Hill | \$ 4.00 |
| Bay Village | 5.25 |
| Lexa | 2.00 |
| Previously reported | 498.01 |
| Total | \$509.26 |

Searcy District

| | |
|---------------------|-----------------|
| Lebanon | \$ 1.20 |
| Previously reported | 359.14 |
| Total | \$360.34 |

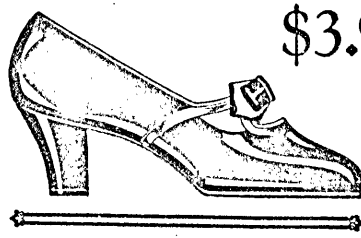
Standing By Districts

| | |
|--------------|-------------------|
| Jonesboro | 577.94 |
| Helena | 509.26 |
| Fort Smith | 508.42 |
| Paragould | 454.13 |
| Batesville | 426.33 |
| Conway | 397.19 |
| Fayetteville | 383.73 |
| Searcy | 360.34 |
| Booneville | 334.37 |
| Total | \$3,951.71 |

—G. G. Davidson, Treas.

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A typical Fall Brogue for the school-going young man. Double sole, leather heels, in tan or black calfskin. Other men's styles \$2.98 up.

Footwear for the Whole Family.

"Arkansas' Busiest Children's Dept."

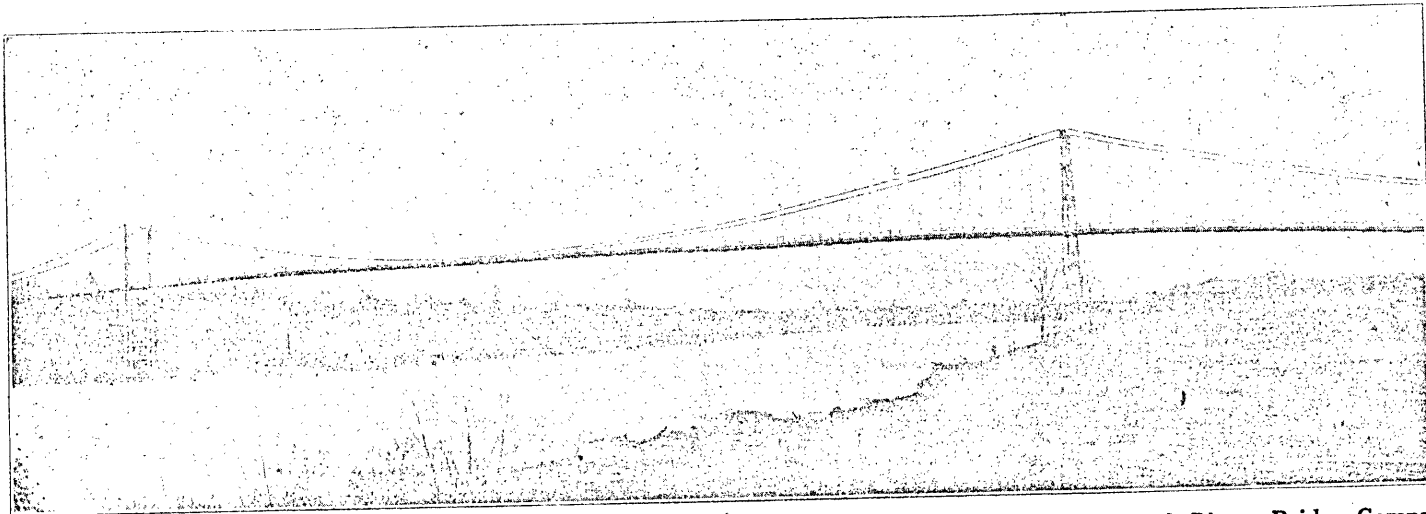


216-218 Main St.

Little Rock.

DES ARC, ARKANSAS

"The Fisherman's and Hunter's Paradise"



Highway suspension bridge across the White River at Des Arc, Arkansas, owned by the White and Black Rivers Bridge Company. Length of bridge with approaches, 2,658 feet; length of bridge without approaches 1,290 feet; length of bridge between main towers, 650 feet; width of driving space, 16 feet; height of bridge above high water about 56 feet.

Located in the northern part of Prairie County on the White River and the Chicago, Rock Island is the beautiful little city of Des Arc, the county seat of the northern district of Prairie County. It is the junction point between highways Nos. 11 and 33, both of which are now improved and afford splendid access to and from Des Arc to important points in all directions. Des Arc is an incorporated town of approximately 2,000 happy and contented people. There are miles of concrete sidewalks and good streets. Recently, the main street was paved through the town, which forms a part of

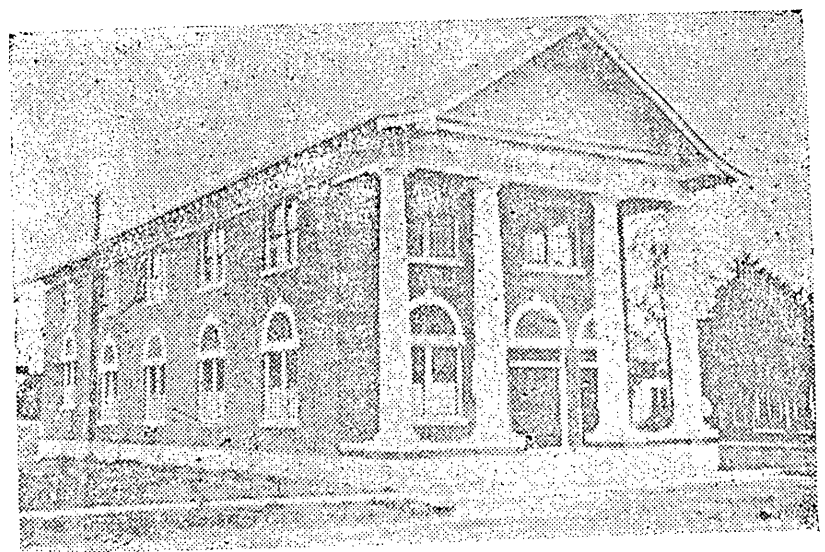
the northern branch of the Bankhead National Highway from Brinkley to Hazen, Little Rock and Memphis.

An Outdoor Sportsman's Paradise

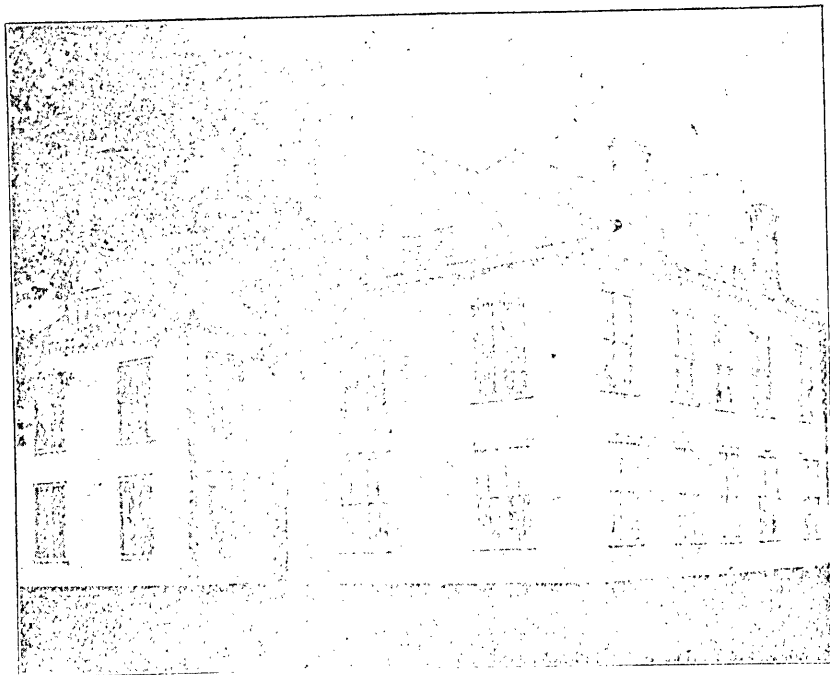
There are numerous beautiful lakes in the vicinity of Des Arc, which, together with the White River, one of Arkansas' best fishing streams, make this one of the outstanding fishing grounds of the State. Between 200,000 and 250,000 pounds of Cat and Buffalo fish were shipped from the docks at this point last season. There are plenty of game fish. For hunt-

A Delightful Place in Which to Live

Des Arc is built upon a high plateau on the west bank of the White River, many feet higher than the highest water. There is no healthier place in the state. The water is pure, the climate delightful and the location affords every advantage for outdoor life. It is a delightful place in which to live.



Masonic Temple, Des Arc, Ark.



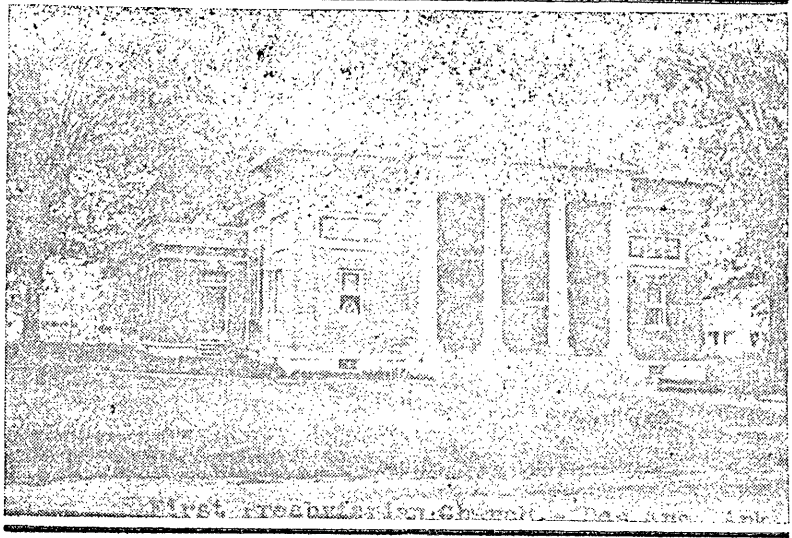
The Public School, Des Arc, Ark.

ing, there are all kinds of game from deer down to the quail. Duck shooting, in season, is one of the leading sports in this section. You are invited to visit our little city and take advantage of these wonderful sports—stay as long as you wish.

This advertisement and publicity made possible by the undersigned individuals:

White & Black Rivers Bridge Co.
Des Arc Mercantile Co.
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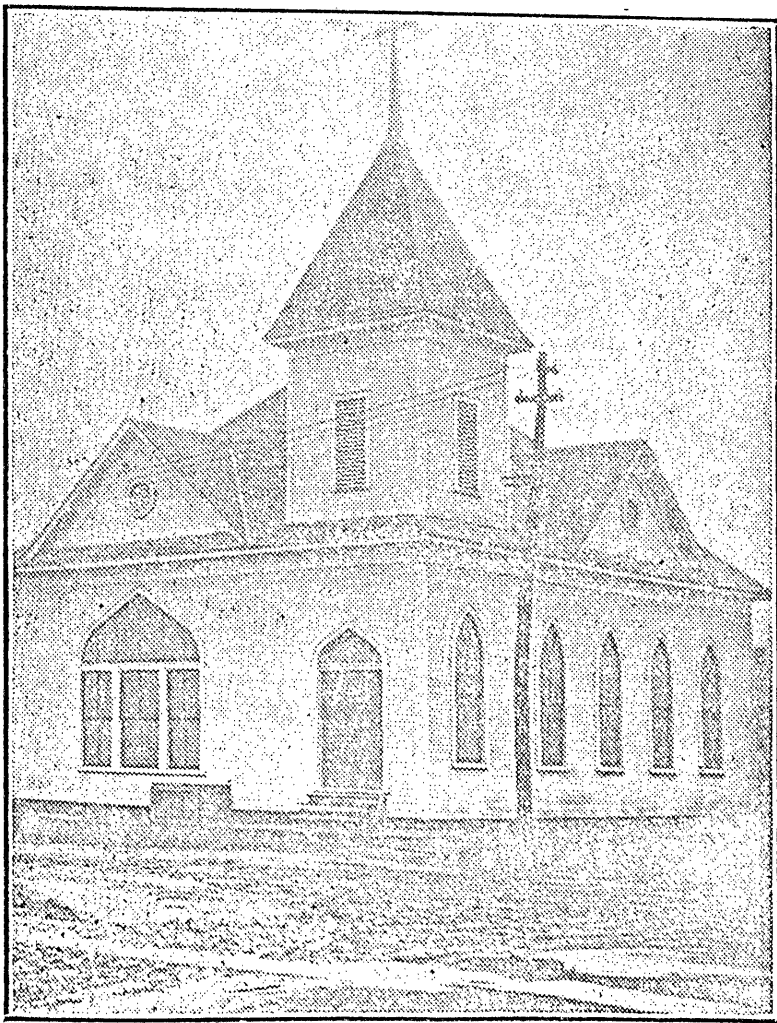


First Presbyterian Church, Des Arc, Ark.

Des Arc Has Splendid Churches and Schools

Des Arc is well supplied with Churches. There are three churches of leading denominations, Methodist, Baptist and Presbyterian. The Presbyterian Church was organized prior to 1848. The exact date of organization is not known, but records at the county courthouse show that a deed had been given prior to that year, by Mr. Geo. C. Watkins, of the present church property to Daniel Lewis Gray, pastor, and Samuel Carr, Elder, and their successors, in trust for the Presbyterian Church. In a book entitled "Presbyterians in Arkansas," it is found that the Sylvania Church was organized in the year 1842 by the Rev. James W. Moore and that the Des Arc Church was organized after that date. So the organization of this church occurred between 1842 and 1848,

through the instrumentality of Rev. James W. Moore, Rev. Jno. Green and possibly Rev. Daniel Lewis Gray. The church is reported to be doing good work now in charge of Rev. P. S. Herron, who came to Des Arc, December 1, 1925. E. A. Reinhardt is superintendent of the Sunday School which has an enrollment of 80 members. The Baptist Church is another active religious body, with an enrollment of 90 members with the Rev. Harold Tillman pastor. The Sunday School has an enrollment of 100 pupils and is making a record in Sunday School work under the able W. J. Caskey, superintendent. The B. Y. P. U. is headed by Miss Jewell Halliburton and has a membership of 40, which is an inspiration to the young people of the community. The Women's Missionary Union, of which



First Baptist Church, Des Arc, Ark.

Mrs. C. W. Sparks is president, is also reported to be doing splendid work.

The Methodist Church is also an active organization with Rev. J. L. Tucker, pastor. Rev. Mr. Tucker comes from Texas to Des Arc, and is well liked not only by the members of his church, but by all who know him. This church has a good membership and wide-awake Sunday School and Epworth League.

The Public School.

While the school buildings of the Des Arc schools are not the finest, it has, perhaps, one of the best schools in the County. It has a splendid Grade School, and an accredited High School.

Twelve teachers are employed, including a music teacher, and Boys' and Girls' Basket Ball Teams compare well with other schools in this section of the state. The Football Team is pride of the school's athletic eyes.

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The Arkansas Farmer, the agricultural paper of Arkansas, is making a special offer to Churches, Church Societies, and also to the students of the schools of this state, by which they can make the money, with very little effort, for the things they want and need.

Every Church or School always needs some little extra money with which to buy the things they want, but which they cannot buy from their regular budgets. This offer makes these purchases possible.

This offer is available to any Church or school in the state. Just write in and ask about this offer and we will send you a complete outline of our plan for making this extra money. Address your reply to—

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Des Arc, Arkansas

Epworth League Dept

MT. SEQUOYAH ASSEMBLY.

While the attendance at Mt. Sequoyah this year from Arkansas was much better than that of last year, it was too small. We should have not less than one hundred people attending the Assembly from the two Conferences in Arkansas.

There were 124 persons making credits in the Epworth League Assembly this year. Most of these were for three units. The quality of work done was excellent.

I had a good class on District and Conference organization, and enjoyed substituting for Rev. H. K. King two days. The fellowship of the Assembly was excellent. The most outstanding message was delivered the closing Sunday morning by Dr. Paul B. Kern, on "Things Worth While."—S. T. Baugh.

HOPE ANNIVERSARY.

Hope Station, Prescott District, Rev. Francis A. Buddin, pastor, sends in \$40 Anniversary Day offering, placing this fine charge and their excellent pastor on the Conference Honor Roll.—S. T. Baugh.

PINE BLUFF CIRCUIT ON HONOR ROLL.

With a remittance of \$2.50 from Faith, Pine Bluff Circuit, Rev. L. T. Rogers, pastor, this charge and pastor go on the Honor Roll for Epworth League Anniversary Day observance. We will have the largest Honor Roll since the General Conference provided for this important day in our Church calendar.—S. T. Baugh.

TEXARKANA INSTITUTE.

The Texarkana Union Efficiency Institute will be held in First Church (Arkansas), September 29-October 4. Preparations are going forward for the greatest event held there, and they have had some fine ones.—S. T. Baugh.

PINE BLUFF INSTITUTE.

The Pine Bluff Union Efficiency Institute will be held in First Church October 20-25. They have set a goal for the largest attendance ever had in a Pine Bluff Institute, and they have had some fine ones.—S. T. Baugh.

FAITH EPWORTH LEAGUE RE-ORGANIZED.

The Epworth League of Faith Church was reorganized at a business meeting held at the Faith Church last Wednesday evening. The following officers were elected: C. C. Gaddy, Pres.; D. F. Eaton, Jr., Vice Pres.; Miss Gladys Moore, Sec.; Mrs. Iva Gaddy, Cor. Sec.; Harry Eaton, Treas.; Russell Gaddy, Era Agent. The League will present a devotional meeting at the church Sunday evening at 8 p. m.—Reporter.

BATESVILLE DISTRICT EFFICIENCY INSTITUTE.

Epworth Leaguers of Batesville District met August 28 to 30, at Moorefield for training in Christian Leadership.

Wednesday evening the Moorefield League served a picnic supper on the church lawn.

Rev. H. K. King, presiding elder of Batesville District, was dean of the Institute.

Rev. L. B. Davis of Mt. Home, Rev. I. L. Claud of Newark, and Rev. B. C. Few of Newport were instruc-

News of the Churches

NORTH ARKANSAS CONFERENCE COLLECTIONS

Hartford, Booneville District, J. W. Glover, pastor, Mrs. L. L. West, treasurer, has broken all its previous records in paying in full three months before Conference. This is not all, for it is not only the first pastoral charge of the Booneville District to complete its quota, but it has done it almost two months earlier than the District's best previous record. There is still more to say in that Hartford's assessment is increased this year.

Brother Glover is closing a great quadrennium having paid one hundred per cent for three years in succession, besides making a very large gain the first year. Hartford has a woman for its church treasurer, Mrs. L. L. West, and she is one of the best in Arkansas. The official board and congregation heartily co-operated in this splendid achievement. The North Arkansas Conference has every reason to be proud of Hartford and its preacher. This is the eighth pastoral charge to pay in full.

Twenty-five months in an unbroken procession of remittances. This is the record of First Church, North Little Rock, Conway District, A. E. Holloway, pastor, R. J. Rice, treasurer.

Brookland Circuit, Jonesboro District, Griffin Hamilton, pastor, has been heard from again in a check from Mrs. W. J. Altman, treasurer of the church at Brookland. Women sure make good treasurers.

Mountain View, Batesville District, J. T. Byrd, pastor, is much in advance of any previous August as far back as my records go. Brother Byrd is hard at it to put Mountain View on the Honor Roll.

Mammoth Spring, Paragould District, F. M. Glover, pastor, has made three remittances, the last one being a Golden Cross Enrollment check from Mrs. C. T. Jones, the efficient director for that great work. I am expecting an "In Full" report from this church, for you can bank on Brother Glover and Mammoth Spring.—George McGlumphy, Treas.

RECEIVED IN THE ORPHANAGE DURING AUGUST.

Mrs. W. A. Fulkerson, Paragould, 2 dresses; Mr. DeWitt White, Alexander, 1 bushel of peas; Gospel Trumpet Company, Anderson, Indiana, 12 mottoes; Tillar and John Adamson, City, 15 good books for boys; Scott-Mayer Commission Company, City, 5 half-bushel baskets of fine tomatoes; Bishop and Mrs. H. A. Boaz, City, 1 huge watermelon (116 lbs.).

On June 20, little Nell Hooper entered our home. She was frail and sick. Immediately we placed her under the care of the doctor and carefully nursed her, but she was too sick for any human help to benefit her.

tors.

There were about one hundred in attendance. Thirty Christian Culture Certificates were issued. Nine Epworth League Chapters were represented.

We have one active League Union in the District. Plans were made at the Institute for the organizations of three other unions.

This is the first Institute of its kind to be held in Batesville District. We have made plans for a bigger and better one later during the year.—Lola Lanier, District Secretary.

Her stay in our home was short, nevertheless we had all learned to love her and the sweet and kind attention from all for Baby Nell exemplified the love of Jesus. On August 15, her sweet little spirit went home to Jesus and our Home was made sad again. But we have another tie in the Great Home Beyond with our loving Saviour who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."—Mrs. S. J. Steed, Matron.

OUR COMMISSIONER'S LETTER Fort Smith and Else.

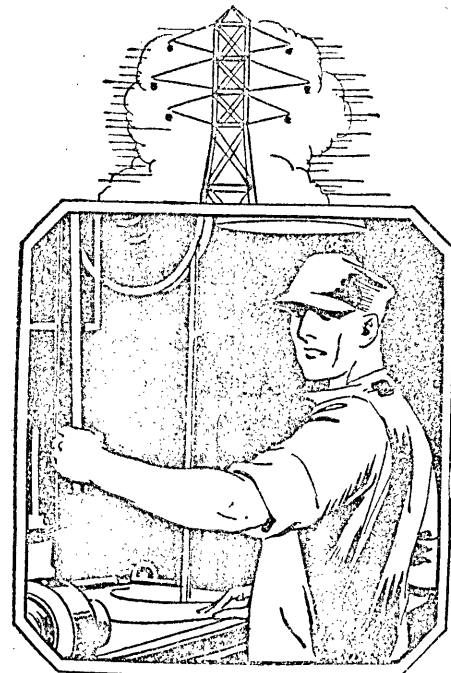
Last Sunday was spent in the good city of Fort Smith with the First Church people. In the morning Rev. H. L. Wade preached and administered the sacrament of the

Lord's Supper and at the night service the Commissioner preached. Both services were well attended and the spirit of the church is fine.

Rev. Dana Dawson, who was away on his vacation, is doing as good work as was ever done there. He is in favor with his people and they are planning for bigger and better things. A three-year graduate from the Boston School of Theology has just arrived to take care of their young people and be the director of religious education. This is a right step in the right direction.

The Arkansas Methodist list of subscribers is in fairly good condition. Thirty-six of them are just now up or past due but the membership led by a great board will take care of that. A little later we are

(THINGS TO KNOW ABOUT OUR SERVICE)



\$17,600,000

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The importance attached to the introduction of interconnected electric power throughout Arkansas by Arkansas Power & Light Company is indicated by the investment of more than \$17,600,000 in NEW INDUSTRIES in Arkansas.

These industries have a payroll of over \$3,000,000 annually, in addition to other vast expenditures in the State.

It is an interesting fact that these industries have been established invariably in the territory served by our power lines. . . . furnishing additional proof that industrial development and electrical development travel hand in hand.

By keeping our production facilities always ahead of demands for electric power, we are paving the way for continued industrial growth in Arkansas.



expecting a 100 per cent list from Fort Smith First Church.

Conway

Again the Commissioner gave about three hours to Dr. Workman in completing a 100 per cent list for Conway. We did it. A few who are in arrears which will pay up right away, then we shall announce that Conway is 100 per cent. Fine for that choice little city.

England

A half day was given to a canvass in England with the faithful pastor, Rev. B. F. Roebuck. The people are not all taking the **Arkansas Methodist** but we collected on past due subscriptions and the good work will continue. Brother Roebuck always does a good part by the paper.

Our pastors are very kind and will always give time and labor in order to place the **Arkansas Methodist** in the homes of the people.

Let the good work go on.—J. J. Galloway, Commissioner.

MORALS OR POLITICS?

If anti-prohibition by being injected in politics becomes immune from attacks from the pulpit, so would be the red-light district, or any other soul-dooming proposition.—B. H. Greathouse.

CENTERTON AND BARD

On July 16 I "yoked up" with Bro. T. J. Justice, a brotherly, companionable, efficient team mate and a strong preacher, at Centerton and we pulled up hill and held back down hill for 13 days and nights. The "holding back" was easier than the "up hill pull," for our meeting was still going "up hill" when we closed it. He has already given the results of it, and I will not repeat.

At Bard, near Paragould, I "hooked up" with the genial, loveable J. T. Hood, a good preacher, and a good brother to work with. We fought, bled and died, in a sense, for 15 days, with six conversions and four acces-

sions to our church.

Here is the fruit section of the country in the North Arkansas Conference as to a future for God, or the devil, which? To date the devil is in the saddle and sits steady.

Bishop Monzon said a few years ago, "People have lost the sense of sin," and I add with this loss has come the loss of the fear of hell, or the hope of heaven. There you are, with "a valley of dry bones" in the pew and a soft peddled gospel in the pulpit and the devil making finger ends at us.

Who is responsible for the "loss of the sense of sin," the pew or the pulpit? I answer my question and say the pulpit, primarily, sin is not considered as the Bible condemns it, but condemned by a salary hunting parson.

A good, strong layman at Tuckerman said to me, "Jim, I have not heard a sermon against sin in 15 years." Whoopee! Now pop, but it is true, some of you "soft clothing" men.—Jas. F. Jernigan.

REVIVALS ON CHARLOTTE CIRCUIT

We have had some great revivals on this Circuit which resulted in the conversion of forty-five souls, the reclaiming of three, and in truly reviving the churches. Nineteen of these have joined the Methodist Church. Others have joined other churches and there are still others that will join later.

Fifteen of these came on profession of faith, three by vows and one by certificate. The Lord was with us and blessed us in every service.

Bro. W. J. Leroy of Bald Knob and Bro. J. T. Byrd of Mountain View have been with us and deserve credit for their splendid assistance in the work. They came willingly and gladly and God rewarded their efforts and ours.

We have one other meeting to hold and pray God's blessings upon it, and that many souls will be saved.—J. J. Clark, P. C.

LITTLE ROCK DISTRICT

I am beginning the fourth and last round of Quarterly Conferences for the Little Rock District for the Conference Year ending this coming November.

First of all, I want to say that in all of my experiences in the itinerancy, this has been the most fruitful year. We have not had an unpleasant thing to happen in our brotherhood so far as I know. The brethren, forgetting themselves, are kind to one and another, doing all they can to help. To me they have shown every consideration and but for the pastors of this great District, the presiding elder could not lead the District to such success. I wonder sometimes if I will spend the balance of my life in such association.

It is needless for me to say that every cent allotted to us is and will be paid, plus. The Christmas Offering for the Orphanage went over in a large way. The Sunday School Day Offering of eleven hundred dollars apportioned to us is away beyond that mark. The Fourth Sunday Offering in amount is much beyond the asking and we are trying to get every Sunday School to observe this Fourth Sunday and I believe we will succeed. We have received a large number into the Church. I am unable to state what the net increase will be for the year as the brethren in many places are engaged in trimming the roll.

So far as I know, there will not be a change in the Little Rock District by reason of any demands on



A DOZEN different things may cause a headache, but there's just one thing you need ever do to get relief. Bayer Aspirin is an absolute antidote for such pain. Keep it at the office. Have it handy in the home. Those subject to frequent or sudden headaches should carry Bayer Aspirin in the pocket-tin. Until you have used it for headaches, colds, neuralgia, etc., you've no idea how Bayer Aspirin can help. It means quick, complete relief to millions of men and women who use it every year. And it does not depress the heart.



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the part of the people. Our preachers are all in high favor. The people are patient with us and love us in spite of our weaknesses.

I have wondered whether any other District will join us in the 100 percent-plus program which has characterized us for several years. I sincerely hope so.

Only one thing has happened that caused any depression in my case at all and that was the retirement of Dr. E. R. Steel, my old class-mate, leaving only Brother Jack Taylor and myself of the class composed originally of S. C. Dean, M. W. Manville, E. R. Steel, J. F. Taylor, and James Thomas. It won't be long before Jack and I will be on the honor roll with the other members of our class. This will be true in the very nature of the case.

I want to state that God has blessed me wonderfully with good health. I have not missed a single appointment this year.

The rural communities or circuits are doing well and that is because we have such a heroic set of men in charge.—James Thomas, P. E.

REVIVAL AT YELVILLE

It was my privilege this month to hold a revival meeting at Yellville. The success of this meeting was due, in a very large measure, to the splendid co-operation and assistance received by me from their very able pastor there, Rev. F. G. Villines, and family. The good people of Yellville also were great workers and had no small part in making this meeting a success, and their hospitality can be exceeded by none. It was a real pleasure to have had this opportunity of associating with the good folks of Yellville in the Master's work, and I take this occasion to express to one and all my sincere thanks and appreciation.—J. L. Shelby.

REVIVALS ON TAYLOR CIRCUIT

Have held my revivals, four in all. Two churches held their meetings together. Had Dr. Stowe to do the preaching. In the other meetings we had Rev. T. M. Armstrong, R. A. Teeter and J. W. Nethercutt.

These preachers all brought great messages, resulting in 21 accessions to the church and erecting of nineteen family altars. Am expecting to make a good report at Conference in November.—E. D. Hanna, P. C.

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A new and scientific discovery stimulates the hearing processes by utilizing sound waves through small silver devices that fit the ears perfectly. The vibrators are built inside the sound chambers. The instruments are so small that your friends will seldom know you are wearing them. Comfortable, easily put in the ears or removed. No wires. No batteries. No head bands. Nothing like them. This new and scientific triumph produces marvelous results. Head noises are reduced. And hearing gradually improves. Don't be handicapped or embarrassed another day by deafness. Write for complete details. VIBRAPHONE CO., Inc., Station 372 Central National Bank Bldg., St. Louis, Mo.

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A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church—the Memorial Sublime.

Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime. Price, \$4.75 and up. Full details on request.

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THE C. O. STEELE MEMORIAL

It is our purpose to establish a Memorial Fund for every Superannuate of the Little Rock Conference, this fund to be not less than one thousand dollars for each superannuate. We will use only one or two names at a time, but hope to continue till all have been reached.

We begin with Rev. C. O. Steele of Hot Springs. It is fitting that we begin with him. He is the oldest member of the Conference, being 91, and transferred to this Conference 72 years ago, and has given fifty-four years of active service to the church. A part of this time was spent in the Pacific Conference. To those who contribute to this fund a Memorial Certificate will be given. This contains Brother Steele's picture and may be kept as a souvenir. We give below the picture and a short sketch written by himself.—J. H. Glass, Commissioner for Superannuates of Little Rock Conference.

Send all communications and remittances on this fund to John H. Glass, 639 Donaghey Bldg., Little Rock, Ark.



Autobiography of Dr. C. O. Steele.

I was born in Tennessee, Nov. 10, 1838. My father moved in my infancy to Marshall county, where I grew up on a farm. In 1856 I went to Andrews College, in Trenton, Tenn. Aug. 8, 1857, I was licensed to preach.

In October following, I was admitted to Memphis Conference, and was at the same time transferred to Ouachita, now the Little Rock Conference. This convened in Little Rock on the 19th of Nov., 1857.

I received my first appointment, which was to White Sulphur Springs, and the following is a list of my appointments: Princeton Circuit, Falcon, LaPile, Washington, Little Rock, Washington District, Hope, Prescott, Hot Springs.

I was transferred to the Pacific Conference and appointed to Princeton Circuit at Oakland, then to the Santa Rosa District, then to Chico, which I served 2 years. Then to Princeton, Fresno; then to Santa Rosa District, again to Chico, Walnut Grove, Woodland and Willows.

In 1901 I was transferred back to Little Rock Conference. Served Lonoke two years, Nashville one and one-half years, and owing to failure of wife's health, went to California, and supplied for Pomona and Ventura for two years.

I came back to the Little Rock Conference and served Stephens four years, and superannuated at my own request.

Since that time I have made my home in Hot Springs, and am now living with my daughter-in-law, at 433 Orange street. I am in my 91st year, and am very feeble and helpless.

Three fundamental facts stand out very prominently in my experience: First, the genuineness of my conversion at the age of 16; my specific call to the ministry; and the fruits of my labors which have not been in vain.

I am now patiently waiting for my

transfer to the other world.—C. O. Steele.

LETTER FROM BRO. CRIBB

Rev. Claude Holifield, of Manila, who had to give up his work in July on account of illness, is here in Rector with his people. Brother Holifield continues to improve. He is able to walk and get around almost anywhere. I visit him regularly, and am glad to report this steady improvement.

Rector is the home of Brother Holifield. His father, mother and several brothers and sisters live here. Sister Holifield's mother also lives in Rector, and they are making their home with her until Conference.

I am also glad to make this belated report: At the Methodist hospital, Memphis, May 26, Martha Elizabeth came to brighten our parsonage home. The young lady is rapidly progressing in life.

But let me add this: I cannot say enough for our hospital in Memphis. They certainly did take first class care of Mrs. Cribb and Martha Elizabeth. The service is the best to be found anywhere, from Doctor Hedding down to the elevator boy. The hospital is well kept and directed from every standpoint. I was graciously shown around in all departments. The care of the patients by the nurses and doctors is the very best found anywhere. Rooms are nice and clean, and the meals the best ever served. We are doing a great work in Memphis. Let every preacher and every Methodist rally to the Golden Cross enrollment each year, and also make a determined effort to collect all Conference claims in full. Our hospital needs its assessment in full.

When our people are in need of the hospital, send them to Memphis. You get the best service there to be rendered anywhere, and at the same price. At the same time every dollar is paid into Methodist hospital, Memphis, the profits are extended in service to charity patients. It is a great work of mercy. In this we are following Christ's command—healing the sick.—R. T. Cribb.

LETTER FROM BRO. CLANTON.

Just a word of greeting to you and through the columns of your good paper to the many friends in Arkansas whom we remember so pleasantly. I was made happy last Tuesday and Wednesday to be associated with my good friend, Rev. Clem Baker, the gifted Conference superintendent of Sunday Schools of the Little Rock Conference. The occasion of our meeting was Sunday School work—as you would surmise.

The General Sunday School Board of our Church is sponsoring a series of institutes throughout our Connection for the purpose of explaining the new program of work. Brother Baker, Rev. I. A. Brumley of the North Arkansas Conference, and Miss Freddie Henry of Nashville compose one team of workers sent out by the General Board, and we were fortunate to have them visit the North Mississippi Conference. They, in company with our Conference Superintendent, Rev. R. H. B. Gladney, held institutes at Grenada, Durant and Amory, Miss., where for two days in each of these towns they spoke to large groups of our pastors, superintendents, and other workers.

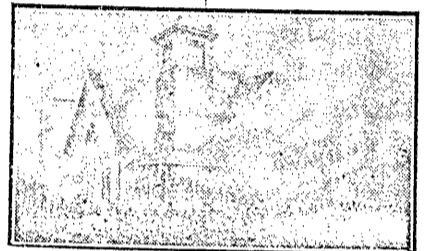
That fellow, I. A. Brumley, made good. He is a worthy product of the "Wonder State." He will honor his Church, and the Church will honor him. Clem Baker captured the hearts of these Mississippi folk. Hereafter our Conference superintendent will

have only to announce that Rev. Clem Baker will be on the program and we will have no trouble in getting a great crowd of our Sunday School leaders together. Brother Baker can "sell" our great program wherever he goes. The Little Rock Conference does well to be proud of him; there are yet wider fields of usefulness for Baker.

We will always cherish pleasant memories of our stay in Arkansas. Doctor Millar, if you will visit us soon, we will let you preach in our beautiful new \$35,000 church and then take you out on lakes that teem with schools of bream, white perch, and bass. You might not catch any but they are here. A few weeks since one of my stewards caught two nice bass at one cast.—A. T. Clanton, P. C. Tohula.

(Bro. Clanton writes of fishing, because, when he was pastor at Grady, he promised me fine fishing, but when we went fishing, I toiled all day and caught nothing, and he got only one small specimen. I would like to try it again with him to see if my luck would change.—A. C. M.)

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

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NERVOUS, WEAK

Texas Lady Says She Was Up One Day and Down the Next. Pains Stopped After She Took Cardui.

Terrell, Texas.—"I was run-down and nervous, and for several months my health had not been good," says Mrs. Louis Wieland, of this place. "I was up one day and down the next. I never felt like doing anything."

"I worried all the time, and could not sleep well at night."

"Periodically I would suffer from pains in my back and sides. I would have awful headaches, and would feel dull and dizzy."

"My sister had taken Cardui, and she persuaded me to try it. She said to me one day: 'If you will only try it, you will see for yourself how much good it will do you.' So I got a bottle of Cardui and began to take it. It was not long until I felt fine. I got stronger, and my nerves did not bother me any more."

"The pains stopped coming in my back, and I could do my work without any trouble. I think Cardui is a fine medicine."

The fact that so many women have been helped, in their efforts to build up their health, by taking Cardui, should encourage you to try this well-known medicine.

A purely vegetable, medicinal tonic. For sale by all druggists. NC-208



BEAUTIFUL ST. MARK'S

On May 25 we attended preaching services in beautiful St. Mark's Church, New Orleans, La., of which Dr. W. H. Giles is pastor. Dr. Snelling of the Memorial Home for Fallen Girls did the preaching. I had been teaching a Sunday School class in the First Church for about a month (during our stay in New Orleans) and we were late, for St. Mark's is on the other side of New Orleans from the First Church.

Dr. Snelling's theme for the morning was "The Church." As we went in he was expanding an outlined head "Set Apart"—First, a place to worship and praise His Holy name; second, a place for work and service, a place to study the Holy Book, God's will for us; a medium through which we may function, the body of a Holy God, the bride of Christ, set apart for Himself!

"O Temple, blessed Temple of Jehovah! Multitudes look up to Him from the East, from the West, from the North, from the South." Holy millions are singing praises to Him this morning in His Church. O Holy Altar, where we dedicate our young! O Holy Altar where we unite in marriage! My friends, help us to come to a better appreciation of the Church!"

St. Mark's is in that part of New Orleans generally termed "Old" Orleans, historic old Orleans with its Catholic descendants of French, Spanish and Italian. After the services Miss Nettie Stroupe, one of the deaconesses or workers, showed us through the church. First she called our attention to the pulpit. A pageant was in preparation for the evening service (the name of the pageant was "The Way, the Truth, and the Life") and the pulpit and the altar were being made ready for this. She carried us throughout the church showing all the types of service the church is able to give this section of the city. My heart burned within me, as she guided us around. St. Mark's Community Center is one of the most complete plants of its kind in America. It in-

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cludes a church, a clinic, gymnasium, swimming pool, several club rooms for boys and girls and men and women, a parlor, kitchen, beautiful dining room, cooking and sewing classes for the girls, carpentry classes for the boys, a home-makers' club for the women, an apartment for the staff workers, a Sunday School, an Epworth League and many other types of service, spiritual, medical, recreational and educational. St. Mark's is a character-building institution and is spoken of as a "Church of Nations." Its purpose is to give the people in the community a well rounded life, developing them physically, mentally and spiritually; and just here there comes to my mind, so forcibly, St. Luke, the beloved physician's words, "And He grew in wisdom and in stature and in favor with God and man." How our children and young people need churches like this all over our land!

As Miss Stroupe led us through this wonderful institution and out through its beautiful inner court with its palms and lovely flowers, I said: "This is real religion. Truly we are learning to live as God's children. We are all brothers, God is our Father." This had been the subject of our Sunday School project at the First Methodist. Here was a real project in action, a beautiful Temple, blessed Temple of Jehovah, where multitudes can look up to Him! We met Miss Mooreman, the resident nurse; Dr. Allen, eye, ear, nose and throat specialist, one of the staff workers and Miss Bess Sargent, Young People's worker, whom I had met at Mt. Sequoyah in training there.—Mrs. F. H. Jones, Piggott, Ark.

PURSUED BY THE PACK

On his page "As I Think On These Things," Dr. Kershner, in vigorous language, calls attention to the attempt of the wet champions to ruin Bishop Cannon. It is certainly time for the friends of the prohibition leaders to speak out in no uncertain tones. The liquor men aim to destroy the leaders of prohibition, to harass them in courts, to embarrass them by false rumors and by clouds of as base lies as they dare to tell without getting caught in the grip of the law; and while they are doing it all, to assume the air and demeanor of patriots who love truth and righteousness.

We know very little of stocks and bonds, but we do know that a great many men who stand out in the community as upright business men deal and trade in them. Many of the best banks in the country deal in securities like those purchased by Bishop Cannon, and we know that the persecuting newspapers advertized the securities traded in by Bishop Cannon, as well as the brokerage house that sold them to him. Many of the newspapers which carried the advertisements of these so-called "bucket shops" also carried the advertisements of reputable brokerage houses. How was the Bishop to tell the difference? The Bishop's only mistake seems to have been in not making thorough investigation. Certainly no one can excuse shady dealings of any kind, whether in bishops or bankers, newspapers or preachers; but so far as we have seen it, the evidence the persecutors of Bishop Cannon have been able to rake up is not harmful to him. If he is to be blamed, the blame is because he wanted to make money. If that is a sin there are not many righteous men in the country.

The pack is after Bishop Cannon

and every other man who is fighting bootleggers, scofflaws and assassins of the country's honor and the country's laws, but they will undoubtedly fail. The Methodist Church is not an easy body to fight. In all reforms they get on the solid grounds of righteousness and they show no fear. It is inevitable that prohibition being an economical, political, social and spiritual question should get mixed up with the law. The result has been the de horsing of many politicians. It will overthrow a great many more. The fight will go on and in the meantime the reform forces are not going to desert Bishop Cannon, nor turn away from his splendid leadership.—Christian Evangelist.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention the **Arkansas Methodist**,—The Layman Company, 730 Rush Street, Chicago.

QUESTIONS

(Answered by Dr. S. Parkes Cadman)

What about all these alarming accounts of the moral and religious bodies of the nation becoming its menace, which appear every so often in the public press. Why do certain newspapers, particularly their Washington correspondents, take the line they do about Methodist traitors, Baptist bigots, pacifist copperheads, etc, etc?

Have you noticed any tremendous outpouring of deep concern and solicitude which these journals or their correspondents display in behalf of pure and undefiled religion? Well, neither have I. Certain Senators on the eve of enforced or voluntary retirement from their high office fervently proclaim what they conceive to be the plain duty of the clergy. The mandatory note is clearly perceptible in their amateur homilies. They reveal a dread of moral forces the moment these organize. Notorious evils which have been severely hit or driven to cover by the churches and their allies seldom if ever evoke similar outbursts to those which you mention.

Drink, lust, gambling and objectionable drama have had a nationwide inning for some years. But I fail to find any such hectic censures of them in these high debates and newspaper screeds as they lavish upon men and women who are criminal enough to hate war, to fight drink to the last ditch and to protest against the ravages of vice and greed.

Why this strange reticence and still stranger vociferousness? What are churches for, and what is the reality of the evangel to which they are committed? Do the laws of the Christian life have any bearing on domestic life, national policy and international relations? Or must churchmen stand aside and leave the fate of humanity to an uncontrolled and absolute state which can do no wrong; or if it can, must in any case be sustained by men and women foresworn to uphold the national

laws?—New York Herald-Tribune Service in Arkansas Gazette.

UNUSUAL HONOR CONFERRED UPON MISSIONARY

The Rev. L. H. Snyder, Southern Methodist missionary and president of the Songdo Higher Common School, Songdo, Korea, was recently signally honored by one of the leading business organizations of that city, the Songdo Textile Company, Ltd., which presented Mr. Snyder with a diploma beautifully inscribed in Chinese characters and conferring upon him the title of "Advisory Director" of the Textile Company. This honor was entirely unsought and entails no financial obligation of any kind on the part of Mr. Snyder.

At the same time the Rev. D. W. Lim, Korean vice president of the Songdo Higher Common School, was similarly honored by the textile company.

The Songdo Textile Company, Ltd., is the Korean firm that recently purchased the textile mill of the Higher Common School. The president of the company is also president of the Songdo Power and Light Company. The manager, assistant manager, superintendent,

666

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foreman, and a large part of the 150 employees of the textile company are members of our Methodist churches in Songdo.

Before the presentation of the diploma, both Mr. Snyder and Mr. Lim were thanked publicly by the president of the textile company for the help they had rendered the company. Then the diploma was presented and they were made advisory directors of the company. It is said that this is the first time in the history of Methodist missions in Korea that such an honor has been conferred upon a missionary.

The Songdo Textile Company will continue to manufacture the Korea cloth and Korea hose, made famous as the work of the students in the textile department of the Songdo Higher Common School.

HONORED BY THE EMPEROR

Dr. T. H. Haden, dean of the Theological Department of Kwansai Gakuin, our Methodist school for men in Japan, was recently signally honored by the Emperor of Japan when he was selected as one of a small group of "distinguished civilians" to be presented to the Emperor on the occasion of the recent visit of his Imperial Highness to Kobe. This introduction to the Emperor came to a select few in recognition of meritorious service for Japan. Dr. Haden has been engaged in the work of teaching young men in Japan for more than thirty years. Dr. C. J. L. Bates, President of Kwansai Gakuin and representing the Canadian Church, was also accorded the honor of being presented to the Emperor. Both of these outstanding missionaries will be presented with a cup from the Emperor.

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"As for Bond's Pills; I have used them for several years—they are my one standby. I think that they are indispensable." Signed, Rev. J. Jack Wolfo, Stillwell, Okla.

OBITUARIES.

Simmons.—Tabener Powers Simmons, Jr., was born Sept. 17, 1928, in Cotter, Ark.; died Aug. 17, 1929. Little Tabener came to brighten and cheer the home of his mother, father and sisters. Being the only boy in the home, he was a favorite with all the family. But the angels came for him, in the early morning of life, and carried him to his Eternal Home of peace and love. Flowers bloom to wither and fade, man is born to die. Little Tabener leaves to mourn for him: Father, mother, and four sisters, Mrs. Evelyin Jolly; Miss Jereda, Miss Fontein, and Miss Kathleen Simmons. Their loss is his eternal gain. For his Lord has called him home where there will be no more sickness or pain. For in that bright home sickness, sorrow, pain and death are felt and feared no more. Little Tabener, after funeral services at the Methodist church, was buried in the Cotter Cemetery, to await the glorious resurrection.—T. H. Wright, Pastor.

Reutz.—James William, infant son of Rev. and Mrs. Geo. E. Reutz of Thornton, Ark., was born Dec. 3, 1928, and departed this life Aug. 4, 1929. His stay on earth was of short duration. He suffered much at times, and, requiring much attention on the part of his parents, naturally created the greatest of tenderness and love for little James by all concerned. Yet God saw fit to take him, leaving father, mother, and little brother lonely and sad along with a host of other relatives and friends who miss him much. But we say, God's will be done, for our Heavenly Father is too wise to make any mistakes and too good to be unkind. We can all meet him by God's grace in that home in glory where he suffers no more and where there will be no partings. His body was laid to rest in the cemetery at Buena Vista by the side of relatives. Services were conducted by Rev. J. J. Stowe, P. E., assisted by Rev. H. R. Nabors of Chidester. Many friends made the floral display beautiful and a large assembly gathered at the grave from Thornton, Harmony Grove, Chidester and Buena Vista to pay the last tribute of respect.—Written by his Grandfather, Rev. F. R. Canfield.

Cockreham.—Mrs. Sarah Elizabeth Cockreham was born May 1, 1839, in Itawamba County, Mississippi. She moved with her parents to Columbia County, Arkansas, when eight years of age. At the age of 14 she made a profession of faith in Christ and became a member of the Methodist Church, South. She began her active Christian service at the age of 18. For a short time she taught the adult class and was transferred to the beginners' class. She was teacher of this class for more than 51 years, and was teacher of this class when the end came. There is hardly a life to be found in the entire community that her teaching in the Sunday School has not touched. She has dealt in the molding of character and citizenship that we now have and of which we are proud. On June 20, 1929, God said, "Well done, come up higher." May we so live that when our summons comes from on High, we can meet death as Grandma did. Though she has gone her teaching will live on through the endless ages. A life such as hers will never, never die. She was married May 24, 1859, to N. W. Cockerham. To this union six children were born. Mr. Cockerham and two of the children preceded her to the glory world. She is survived

by three sons and one daughter: S. J. and H. N. Cockreham of Frederick, Oklahoma; B. P. Cockreham, Fort Worth, Texas; Mrs. C. D. Garner, Gravelly, Arkansas, with whom she made her home; 34 grandchildren; 32 great-grandchildren; and one sister, Mrs. J. A. Miller, Memphis, Tex.—Minnie L. Peters and Thelma L. Bond.

Nesbitt.—Sophia Elizabeth Swink was born in Madison County, Tennessee, Feb. 25, 1846, and died at Lockesburg, Ark., July 21, 1929. She was the second child of eleven born of J. W. and Mary Robinson Swink. She professed religion at fifteen, and for many years was the only member of her family who espoused the cause of Christ as a member of the Methodist Episcopal Church, South. In 1870, she was married to Thomas Jordan Nesbitt and came with him to Arkansas, where he was engaged in farming and mercantile business near Jacksonport. To this union were born five children, three girls and two boys, four of whom survive, one, Mattie, dying at the age of seven years. Mother had uncompromising principles of right and wrong, and ever quietly but firmly spoke her approval or disapproval. She was, throughout her busy life, a bundle of energy which was always reasonably directed. The instance never occurred when she was found remiss; even to the preparing of a simple meal. She was dutiful in the extreme. Her children's many wants were diligently attended to with not one thought of a possible neglect. She was unflinching in response to a neighbor's distress, whether it was sickness, death, or some other calamity, being one of the first to offer consolation and material ministrations. The sad fact in her old age was that she complained that her busy life was over. Up till the last year of her 83 years she was constant in her devotion to her church and in the performance of its duties. A year ago she went for the last time to her beloved campmeeting, at the old Ebenezer Campground, near Center Point, which she attended with more or less regularity for about 50 years. Camp-meeting

is again in progress, and we, in retrospect, see her passing from camp to shed and back again, delighted to hear the good "old-fashioned" Gospel preached and to be with her many friends. In its 96 years of existence many militant heroes of the Church have trod these sacred grounds, and have been transferred to the rolls of the Church Triumphant. Mother's name is now added to the list and we, her loved ones, place her high among the galaxy of saints around the eternal God. A worthy woman has entered into her well deserved reward. Funeral services were held in her church at Center Point, where had been her membership for practically half a century. Brother Charlie Hughes of Nashville conducted the services, assisted by the pastors at Center Point and Lockesburg. We, through our tears, are consoled that she is resting in the Center Point Cemetery by "Little Mattie." Our grief is lessened still more in the greater joy that she has joined our sister, our father, and all her loved ones gone before.—Her Children.

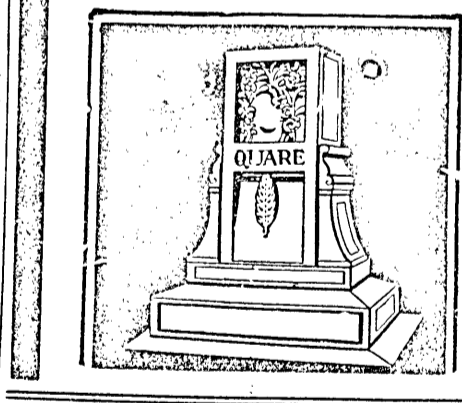
QUARTERLY CONFERENCES PINE BLUFF DISTRICT.

- (Fourth Round.)
- Sept. 1, 11:00 a. m., St. Charles at Deluce.
 - Sept. 1, 7:30 p. m., Gillett.
 - Sept. 7, 11:00 a. m., Sheridan Circuit.
 - Sept. 8, 11:00 a. m., Sheridan Sta.
 - Sept. 8, 7:30 p. m., Rison.
 - Sept. 15, 11:00 a. m., Swan Lake.
 - Sept. 15, 7:30 p. m., Sherrill.
 - Sept. 22, 11:00 a. m., Rowell at Mt. Olivet.
 - Sept. 22, 7:30 p. m., Hawley Memorial, Pine Bluff.
 - Sept. 29, 11:00 a. m., Pine Bluff Circuit.
 - Sept. 29, 7:30 p. m., Carr Memorial.
 - Oct. 6, 11:00 a. m., Grady.
 - Oct. 6, 7:30 p. m., Star City.
 - Oct. 13, 11:00 a. m., Humphrey.
 - Oct. 13, 7:30 p. m., DeWitt.
 - Oct. 20, 11:00 a. m., Lakeside, Pine Bluff.
 - Oct. 20, 7:30 p. m., Wabbaseka.
 - Oct. 27, 11:00 a. m., Roe.
 - Oct. 27, 7:30 p. m., Stuttgart.
 - Nov. 3, 11:00 a. m., First Church, Pine Bluff.

—James W. Workman, P. E.

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SUNDAY SCHOOL

Lesson for September 8

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

GOLDEN TEXT—The people had a mind to work. LESSON TEXT—Nehemiah 2:1-7:4. PRIMARY TOPIC—Working Together. JUNIOR TOPIC—Working Together. INTERMEDIATE AND SENIOR TOPIC—Teamwork. YOUNG PEOPLE AND ADULT TOPIC—Co-operation in Religious Work.

In order to prepare to teach this lesson the teacher should master the contents of the book of Nehemiah.

Nehemiah was a cupbearer to the Persian king. While performing his official duty he learned of the distress of his brethren in Jerusalem. The walls of the city were broken down its gates burnt, and the remnant of the captives were in great affliction. This news brought by his brethren greatly moved Nehemiah. He sat down and wept and mourned several days, fasting and praying before God. In answer to his prayer he was granted a leave of absence from the Persian court, and credentials from the king. He journeyed to Jerusalem and made a survey of the city by night without disclosing his purpose to anyone. Having thus obtained first-hand information, he called the representatives of the Jews together and said, "Let us build the walls of Jerusalem."

1. Preparation for the Building (chap. 3).

The division of labor in this project displayed Nehemiah's administrative ability. A wise distribution of labor makes difficult tasks easy. Observe some outstanding features of this great work:

1. Stress laid upon indifference (v. 5).

In administrative tasks it is proper that unfaithfulness should be pointed out as a warning to the unfaithful and encouragement to the faithful.

2. Help rendered by the women (v. 12).

Perhaps Shallum had no sons to aid him.

3. Stress laid upon earnestness of some (v. 20).

Recognition of fidelity will spur one to faithfulness.

4. Every one built over against his own house (vv. 10, 23, 28).

No incentive for exertion is quite so strong as that which concerns one's own family.

5. Certain guilds of men undertook certain work (vv. 8, 31, 32).

II. Hindrances Encountered (4:1-6:14).

1. Scoffing of Sanballat and Tobiah (4:1-6, cf. 2:19, 20).

The oppressors of God's servants frequently begin by hurling ridicule.

2. Conspiracy for a sudden attack (4:7-9).

When the enemy saw that the work was actually succeeding they changed from ridicule to an attempt to throw the workmen into a panic.

3. Conspiracy with the Jews (4:10-23).

They sought to hinder by inducing the Jews who were outside to discourage their brethren by the claim that the task was hopeless and that they were liable to sudden and secret attack.

4. Greed and oppression of the rich (5:1-13).

The Jews of that day, like the profiteers of our day, took advantage of the poor and oppressed them, so that they mortgaged their land and even sold their daughters into slavery.

5. Scheme to take Nehemiah's life (6:1-14).

When Sanballat and Tobiah failed in every other way they sought by craft to get Nehemiah away, that they might kill him.

III. The Wall Completed (6:15-7:4).

So energetically did they pursue their tasks that in fifty-two days the wall was completed. We may learn from this:

1. That though God's children are beset by enemies, they should not fear.

2. That when beset by enemies, we should pray (4:9).

Their faith was accompanied by wise precaution.

(a) They set a watch (4:9).

(b) Men were permitted to be with their families (4:13), and would thus fight better.

(c) Half worked and half watched, all armed for battle.

(d) They worked with sword in one hand (4:17).

(e) They slept in their clothes in readiness (4:23).

Prayer and faith are not slothful or inactive.

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NASHVILLE TENNESSEE

PROTECTION Against Old Age

HEALTH

How To Get It—How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or **prophylactic**. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxins) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxæmia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupfuls) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unit to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary

bladder. About two hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you should also know them and instantly heed them. It may save you much pain, serious illness and perhaps big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spell; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas putrefaction and self-poisoning or "intestinal toxæmia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are

merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they do not promote the expulsion of the bile which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a thoroughly purified and refined calomel combined with assistants and correctives. The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; there is no such thing as a substitute for calomel. The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste.



The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family package, containing full directions, only 35 cents.